

^necessary for all creation. In the  
superconscious-  
.truth of the Self-Existence these two are  
fused and  
implied in each other, one and  
indistinguishable,  
'but in the spiritual-pragmatic truth of  
the dynam-  
ism of the universe, they emerge and  
become  
.active; the Divine Mother-Energy as the  
universal  
•creatix, Maya, Para-Prakriti, Chit-  
Shakti, manifests  
the cosmic Self and Ishwara and her own  
self-  
power as a dual principle: it is through  
her that  
the Being, the Self, the Ishwara, acts and  
he does  
nothing except by her; though his Will is  
implicit  
in her, it is she who works out all as the  
supreme  
Consciousness-Force who holds all souls  
and beings  
within her and as executive Nature; all  
exists and acts  
•according to Nature, all is the  
Consciousness-Force  
manifesting and playing with the Being  
in millions  
•of forms and movements into which she  
casts his  
existence. If we draw back from her  
workings,  
then all can fall into quiescence and we  
can enter  
into the silence, because she consents to  
cease from  
her dynamic activity; but it is in her  
quiescence  
and silence that we are quiescent and  
cease. If we  
would affirm our independence of  
Nature, she  
reveals to us the supreme and

omnipresent power  
of the Ishwara and ourselves as beings of  
his being,  
but that power is herself and we are that  
in her  
, **supernature**. If we would realise a  
higher forma-  
tion or status of being, then it is still  
through her,  
through the Divine **Shakti**, the  
Consciousness-Force  
of the Spirit that it has to be done; our  
surrender  
.must be to the Divine Being through the  
Divine